With best compliments

and

respectful regards

from

PANDIT K. L. V. SASTRY.

PRESIDENCY COLLEGE

MADRAS.

॥ श्रीः ॥

॥ महात्मविजयः ॥

आङ्ग्लभाषानुवादसहितः ॥

महोपाध्याय-शिरोमणि-साहित्यनिपुण-विद्यालङ्कारबिरुदभाजा
मद्रपुरीय प्रसिडेन्सि कलाशाला संस्कृताध्यापकेन
विद्यासागर के. एल्. व्यासराज शास्त्रिणा
विरचितः ॥

With a Foreword By

The Hon'ble Sri Patanjali Sastri

Judge, The Federal Court of India, New Delhi.

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HIS EXCELLENCY

DR. KAILASANATH KATJU

GOVERNOR OF WEST BENGAL

GOVERNMENT HOUSE

CALCUTTA

Dear Sastriji,

I have no doubt that your book, being such an excellent composition of great literary merit, would make a great appeal to Sanskrit knowing public and will be found both instructive and interesting.

Yours sincerely,

(Sd.) KAILASANATH KATJU

FOREWORD

BY

The Hon'ble Sri M. PATANJALI SASTRI

Judge, Federal Court of India, New Delhi

Pandit Vyasaraya Sastriar has asked me to write a foreword for his topical poem "Mahatma Vijia" and I am glad to have been afforded this opportunity of reading the poem and placing on record my tribute of appreciation of the qualities of his Muse.

I am greatly impressed by the easy elegance and the flowing felicity of his diction, the grace and beauty of his imagery and the remarkable adaptability of his style. As is well known, Mahatmaji has so expanded, in content and purpose, the ancient concepts of Satya and Ahimsa, truth and non-violence, as to evolve a comprehensive code of human conduct, a new Karma Yoga, designed, in its national aspect, as a potent instrument for achieving Swaraj; and in this poem Pandit Vyasaraya Sastriar has shown how an ancient language in which mankind lisped its

earliest recorded thoughts can be used as a medium for expressing some of the most modern ideas.

The author does not, however, break away from the traditional modes of classical Sanskrit poetry with its familiar concepts and imagery. For instance, it is said (verse 34) that the country will be saved from the evil rule of the British (Dusshasana) by the people plying the spinning wheel even as Draupadi was saved by the wielder of the wheel (Krishna) from Dusshasana (who attempted to strip her naked). Again, we are told that when the light of world was gone, the blood-red (raga) sun also sank behind the banks of the Jamuna thereby revealing the affection (raga) of a friend. The play on the double meaning of the words "Chakri" "Dusshasana" and "raga" is in the approved style of the later classical poetry.

The author wields with admirable skill and ease the upajati metre which Kalidasa has used with such excellent effect for poetic narrative and description. As one reads along one comes across characteristic sound effects which often mark Kalidasa's Upajati verses: सगर्वंदर्वीं करवङ्करालम् (Verse 80); नोपासरल्लोभपरैर्वचोभिर्नापासरत्तर्जनगर्जनैर्वा (Verse 55). While adequately summarising

Gandhiji's philosophy of life, the following verse is even more strongly reminiscent of Kalidasa :—

सत्याग्रहं सत्यपथानुवृत्तिं
सत्यं वचश्चैव निषेवमाणः ।
प्रमाणमन्तःकरणप्रवृत्तिं
विधाय कर्माण्यखिलान्यकार्षीत् ॥

An expression made immortal by Kalidasa in a different context is here aptly used to describe the Mahatma's implicit reliance on the "still small voice within".

I have read the poem with interest and pleasure and I heartily commend it to the world of Sanskrit-loving Sahridayas alike for its literary merit and for its presentation, in compendious poetic form, of the teachings of one of the greatest personalities of this or of any age.

When the world is darkened by lowering clouds of suspicion, hate, greed and rivalry among men which threaten to burst into a devastating holocaust a full throated तथास्तु readily springs from the heart of every reader to the author's benedictory verse.

महात्मनस्तस्य महोपदेशं
सभाजयन्तः सततं स्मरन्तः ।
तद्दर्शितेनैव पथा व्रजन्तो
लोकाः समस्ताः सुखिनो भवन्तु ॥

॥ श्रीः ॥

॥ महात्मविजयः ॥

महात्मगान्धिर्महितापदानः
क्षितौ समन्तात् प्रथिताभिधानः ।
मनोवचःकर्मभिरेकरूपो
महात्मनामप्यभवन्महात्मा ॥ १

लोकं स दृष्ट्वा तमसाभिभूत-
मुद्वेगमुद्वेलमवाप्य चित्ते ।
तं भासयन्नुज्ज्वलयात्मभासा
भास्वानिवाद्योतत गोसहस्रैः ॥ २

दीनानदीनैः परिभूयमानान्
विलोक्य लोकं स विनेतुकामः ।
स्वार्थं विदूरे तृणवद्विधूय
परार्थमात्मानमदाद्दयालुः ॥ ३

१) महितमपदानं यस्य सः = महितापदानः । अपदानं कर्म वृत्तमित्यमरः ॥

२) उत्क्रान्तः वेलाम् उद्वेलः = अतिवेलः । गोसहस्रैः = वचः सहस्रैः इति महात्मपक्षे, किरणसहस्रैः इति सूर्यपक्षे ॥

परार्थसम्पादनदीक्षितस्य
स्वार्थाद्विमुक्तस्य महात्मनोऽस्य ।
करस्थिता यष्टिरुपानहौ च
सर्वस्वमासीदपरं न किञ्चित् ॥ ४

इत्थं स निष्किञ्चनतां गतः स-
न्नकिञ्चनानामभयं विधास्यन् ।
वित्तेन मत्तां जनतां समस्ता-
मुपादिशद्धर्ममुदारचेताः ॥ ५

लोकाः स्वकीयत्वधिया किमर्थं
द्वेषः परेषु क्रियते भवद्भिः ।
विश्वं जगद्विश्वसृजोऽर्थजातं
न युष्मदीयं न च वाऽस्मदीयम् ॥ ६

स्वार्थेषु वात्सल्यमसह्यशल्यं
द्वेषोऽन्यभूतेषु विषादबीजम् ।
इदं द्वयं शत्रुधियापहाय
विशन्तु सौहार्दपथं भवन्तः ॥ ७

परस्परप्रेमरसावगाढैः
प्राप्येत लोके कुशलं मनुष्यैः ।

६) स्वकीयत्वधिया = स्वकीयत्वाभिमानेन ॥
८) प्रेमरसम् अवगाढाः = प्रेमरसावगाढाः ॥

परस्परद्वेषतुषानलस्तु
ज्वलन् क्रमाद्धक्ष्यति सर्वलोकम् ॥ ८

सर्वे जना विश्वसृजस्तनूजाः
परस्परं सोदरतां भजन्ति ।
तस्मादमी पैतृकमर्थजातं
सम्प्राप्तुमर्हन्ति समं समेऽपि ॥ ९

समानरूपेषु जनेषु लोके
नीचोच्चतादृष्टिरसाधुसृष्टिः ।
गवादिषु ग्राम्यमृगेष्वपीह
न दृश्यते सेवकसेव्यभावः ॥ १०

सृष्टौ समायां जगतीतलेऽस्मिन्
राजप्रजाभावमतिर्विनिन्द्या ।
सिंहासनं सिंह इव प्रजानां
भयैकहेतुत्वमभिव्यनक्ति ॥ ११

यद्यस्ति साम्राज्यविधौ समीहा
समाद्रियध्वं भुवि रामराज्यम् ।
रामः प्रजानामभवन्न राजा
तासां स्वयं सेवकतामयासीत् ॥ १२

रामः स्वजायामपि वर्जयित्वा
प्रजाः प्रजाः स्वा इव रक्षति स्म ।

आशां पिशाचीमिव बाधमानां
किं वा भवन्तो न विहातुमीशाः ॥ १३

न जिह्मता राजति राज्यतन्त्रे
न च प्रजापीडनमीडितं वः ।
किं भ्रातृवर्गस्य वधार्थमेवं
तीक्ष्णीकुरुध्वे समरायुधानि ॥ १४

युष्मद्विभूत्यै ननु भूमिपाला-
स्तथ्यं च पथ्यं च वचो ब्रवीमि ।
अस्त्राणि शस्त्राणि च संहरन्तः
सर्वेषु भूतेषु दयां कुरुध्वम् ॥ १५

अपास्य दूरे समरप्रयासं
प्रयच्छत द्रागभयं प्रजानाम् ।
हिंस्रत्वमास्थाय किमर्थमेवं
मनुष्यलोकं विपिनं विधद्ध्वे ॥ १६

हिंसां परित्यज्य भजन्त्वहिंसां
सा कामदा कामगवी भवित्री ।
यद्धिंसया साधयितुं न शक्य-
महिंसया तत्सुकरं भवेन्नः ॥ १७

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१४) जिह्मता = कुटिलता । ईडितम् = श्लाघितम् ॥

शास्त्रैरशेषैरखिलैश्च शब्दै-
   स्तत्तन्मतीयैरभिधीयमानः ।
तत्वं परं राघव एक एव
   तमेव विप्रा बहुधा वदन्ति ॥ १८

पयांसि मुक्तानि पयोधरौघै-
   र्यथाम्भसां राशिमभिद्रवन्ति ।
तथा नमांसि प्रभुमेकमीशं
   विशन्ति नानाजनताकृतानि ॥ १९

एवं गतेऽर्थे मतधर्मभेदः
   कथं भवेद् द्वेषविषस्य हेतुः ।
अतो मतान्यत्वकृतो विरोधः
   समूलघातं विनिहन्तुमर्हः ॥ २०

सत्यात्मकोऽसौ भुवनस्य गोप्ता
   सत्येन नित्यं भवति प्रसन्नः ।
तस्य प्रसादार्थममायवृत्ते-
   र्मायां परित्यज्य भजन्तु सत्यम् ॥ २१

मायास्त्रियं सादरमर्चयन्त-
   स्तया जनान् वञ्चयितुं यतध्वे ।

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१८) शास्त्रैः = तत्तन्मतप्रतिपादकैस्तत्वशास्त्रैः । शब्दैः = तत्तन्मतगतैरीश्वरवाचकैः शब्दैः । विप्राः = ज्ञानिनः ॥

परातिसन्धानपरा नृपालाः
पराजयं यान्ति दुराग्रहेण ॥ २२

वाग्वर्षधारां विकिरन् स इत्थ-
मशिक्षयत् क्षोणितलं महात्मा ।
विमुक्तदर्पो विगताभिमानः
शिष्योऽभवत् तस्य मनुष्यलोकः ॥ २३

पुंस्कोकिलो भारतवर्षवृक्षात्
कूजन् मनोज्ञं मधुरस्वरेण ।
हिंस्रानहिंस्रांश्च धराधिवासान्
सम्मोदयामास सचेतनौघान् ॥ २४

आमन्त्रितो मन्त्रिभिरादरेण
स्वाराज्यसन्धानचिकीर्षयाऽसौ ।
लण्डन्नगर्यां परिषत्सभायां
साश्चर्यमश्रूयत भाषमाणः ॥ २५

२४) धरा अधिवासः येषां ते धराधिवासाः = भूनिवासिनः, धरः अधिवासः येषां ते धराधिवासाः = पर्वतवासिनः । यथा कोकिलः स्वगानेन हिंस्रानहिंस्रांश्च अरण्यवासिनः सर्वानपि मृगान् सम्मोदयति तथा महात्मगान्धिः स्ववचनेन हिंसारतींस्तदितरांश्च भूलोकवासिनः सर्वानपि जनान् सम्मोदयामासेत्यर्थः ॥

२५) स्वाराज्यसन्धानम् = स्वाराज्यविषयकः सन्धिः । परितः सीदन्त्यस्यामिति परिषत् । परिषच्च सा सभा च = परिषत्सभा = Round Table Conference.

स्रुतं यदीयाद्वदनारविन्दा-
न्माध्वीकधारामधुरं मनोज्ञम् ।
सुभाषितं हर्षितसर्वलोकं
निपीय तृप्तिं न गतो जनौघः ॥ २६

सुधामुचं तामुपदेशवाच-
माचारतो दर्शयितुं महात्मा ।
श्रयन्नहिंसासरणिं नवीनां
स्वराज्यसङ्ग्रामसमुद्यतोऽभूत् ॥ २७

सर्वान् समाहूय स भारतीया-
नवोचदुर्वीश इवात्मरक्ष्यान् ।
देशोऽयमस्माकमुपप्लुतोऽन्यै-
र्वन्यैर्मृगैर्व्याप्त इवातिशोच्यः ॥ २८

आङ्ग्लाः किलास्मानवधीरयन्तः
स्वदासकोटौ विनियोजयन्ति ।
कौटिल्यतन्त्रेण विलोभयन्तो
धिक्कृत्य कात्कृत्य च पालयन्ति ॥ २९

ते डाकिनीं स्वामिह नर्तयन्तो
बालानिवास्मानुपलालयन्ति ।

२९) कात्कृत्य = कुत्सितान् कृत्वा ॥
३०) डाकिनी = मायामयी सालभञ्जिका ॥

समृद्धसस्याढ्यमिदं हि राज्यं
भोज्यं न यच्छत्यधुना प्रजाभ्यः ॥ ३०

स्वयं हरन्तोऽखिलमर्थजात-
मस्माननर्थे विनिपातयन्ति ।
तदर्दिता भारतभूमिरेषा
कथं नु मानैकधनैरुपेक्ष्या ॥ ३१

तद्राज्यतन्त्रेण नियन्त्रितैषा
केनाप्युपायेन विमोचनीया ।
अशस्त्रभाजश्च रणे वयं तां
नैवाधिगन्तुं प्रभवो भवामः ॥ ३२

एवं गते वस्तुनि किं नु कुर्मः
स्वराज्यलाभश्च कथं भवेन्नः ।
इत्थं भवद्भिर्न विचिन्तनीय-
मस्त्यत्र रम्यः सुगमश्च पन्थाः ॥ ३३

चक्रित्वमाश्रित्य वयन्तु वस्त्रं
तदेव नः शस्त्रमशस्त्रभाजाम् ।
दुःशासनाद्भारतभूमिरेषा
रक्ष्येत तेन द्रुपदात्मजेव ॥ ३४

३४) चक्रित्वम् = श्रीकृष्णत्वम् । तन्तुचक्रवत्त्वं च । दुःशासनात् = तदाख्यात् धार्तराष्ट्रात्, दुर्भरणाच्च ॥

समाश्रयन्तोऽसहकारमार्गं
नृपालकार्याद्विरता भवन्तु ।
त्यजन्तु राज्ञोपहृतानुपाधीन
विदेशवस्तूनि विवर्जयन्तु ॥ ३५

वित्तस्य चित्तस्य च नाशहेतुं
मुञ्चन्तु सर्वेऽपि च मद्यपानम् ।
क्षाराम्बुधेः सैन्धवमाहरन्तु
कारागृहे प्राघुणिका भवन्तु ॥ ३६

मा नाम यच्छन्तु बलिं नृपाय
कुर्वन्तु तच्छासनलङ्घनं च ।
विद्धाश्च बद्धाञ्जलयो नमन्तु
बाहोर्बलं जातु न दर्शयन्तु ॥ ३७

स्त्रियः पुमांसः स्थविरा युवानः
क्रैस्ता मुसल्मानमतानुगाश्च ।
सर्वेऽप्यहिंसासमरे क्रमन्ता-
मलङ्घनीया खलु सङ्घशक्तिः ॥ ३८

३५) असहकार = Non-cooperation. उपाधीन् = बिरुदानि । क्षाराम्बुधिः = लवणसमुद्रः । सैन्धवम् = लवणम् । प्राघुणिकाः = अतिथयः ॥

३७) बलिः = करः, भागधेयः करो बलिरित्यमरः ॥

हिंसाप्रधाने प्रधनेऽतिघोरे
जयाजयौ संशयितौ सदैव ।
अस्मिन्नहिंसासमरेऽतिशान्ते
निश्चयं नो वृणुयाज्जयश्रीः ॥ ३९

आङ्ग्लास्तु नः सौहृदभाजनानि
न तेषु विद्वेषलवोऽपि कार्यः ।
किन्तु क्षमाभारधुरन्धराणा-
मस्माकमेतैर्भरणं न युक्तम् ॥ ४०

तस्मादहिंसासमरं समन्तात्
समेऽपि सम्भूय समारभध्वम् ।
सद्धर्म संश्रित्य कृतं हि कर्म
फलाय कल्पेत न संशयीध्वम् ॥ ४१

तद्वीरनिध्वाननिरस्तनिद्रा-
स्तद्वाक्यपीयूषरसं निषेव्य ।
समेधितोत्साहभराः सुवीराः
सज्जा बभूवुः समरोत्सवाय ॥ ४२

तदुक्तमार्गेण रणेऽभियुक्ताः
कशाभिघातैः कलिताङ्गभङ्गाः ।
सहस्रशो लक्षश एव वीराः
कारागृहान् सस्मितमेव जग्मुः ॥ ४३

३९) प्रधनम् = युद्धम् ॥

ते भारतं खण्डमखण्डमेव
विधाय सङ्ग्रामभुवं समन्तात् ।
गिरः शरानुग्रतरान् किरन्तो
रणाङ्गणे चेलुरलोलचित्ताः ॥ ४४

राजाज्ञया रक्षिजनैरधर्माद्
दण्डाहतिर्या विहिता जनेषु ।
अज्ञायि सा मङ्गलतूर्यघोषः
स्वराज्यसम्प्राप्तिशुभार्थशंसी ॥ ४५

अदृष्टपूर्वक्रमणे रणेऽस्मिन्
शस्त्रस्य सैन्यस्य च मोघभावात् ।
कर्तव्यमूढा नृपतेर्भुजिष्या-
श्चित्ते भृशं व्याकुलतामवापुः ॥ ४६

वृत्ते समाः काश्चन सम्प्रहारे
प्रक्षिप्यमाणेषु वचःशरेषु ।
निकृत्तचित्ताः परिपन्थिवर्गाः
स्वराज्यदानाय मतिं बबन्धुः ॥ ४७

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४५) दण्डाहतिः = Lathi-charges.

४६) भुजिष्याः = भृत्याः ॥

४७) काश्चन समाः = कतिचिद्वर्षाणि । सम्प्रहारः = युद्धम् ॥ परिपन्थिवर्गाः = शत्रुसमूहाः । निकृत्तचित्ताः = भग्नमानसाः ॥

आङ्ग्लास्ततो लोकगुरुं तमेनं
प्रशस्य शिष्यत्वमुपेत्य चास्य ।
स्वराज्यमस्मै गुरुदक्षिणावत्
समर्पयन्ति स्म नयोपपन्नाः ॥ ४८

लोकोत्तरैस्तस्य गुणैरुदारै-
रावर्जिता भारतराज्यलक्ष्मीः ।
अदृष्टघातानकृतास्त्रपातान्
स्वयं समासेवत भारतीयान् ॥ ४९

अनात्तशस्त्रः कटिबद्धवस्त्रः
कुटीरवासी विकसन्मुखश्रीः ।
गीताख्यदण्डं स्वकरे दधानो
निराकरोति स्म पराधिकारम् ॥ ५०

हिंसारतं लोकमसावहिंसा-
मशिक्षयन्नूत्नमभेद्यमस्त्रम् ।
यस्याग्रतः सर्वमुदग्रमुग्रं
कुण्ठत्वमायास्यति शस्त्रजातम् ॥ ५१

घोरामणुस्फोटगतां स शक्तिं
विस्फोटयन् स्वस्य गिरां महिम्ना ।
लोकोत्तरामात्मगतां विभूतिं
प्रकट्यकार्षीद्विकटप्रभावः ॥ ५२

५२) अणुस्फोटः = Atom bomb.

गिरां शराणां च मिथो विरोधे
गिरां शरेभ्यो बलवत्तरत्वम् ।
प्राचीकटद्वाचि विशारदोऽसौ
शास्त्रार्चनोन्मादजुषां पुरस्तात् ॥ ५३

सत्याग्रहं सत्यपथानुवृत्तिं
सत्यं वचश्चैष निषेवमाणः ।
प्रमाणमन्तःकरणप्रवृत्तिं
विधाय कर्माण्यखिलान्यकार्षीत् ॥ ५४

नोपासरल्लोभपरैर्वचोभि-
र्नापासरत्तर्जनगर्जनैर्वा ।
न्याय्ये पथि न्यस्तपदः स्वकीये
न जातु सूच्यग्रमपि व्यचालीत् ॥ ५५

चिकीर्षितं साधयितुं यतात्मा
यदोपवासव्रतमन्वतिष्ठत् ।
तदाऽखिलद्वीपवती चचाल
मही महामारुतकम्पितेव ॥ ५६

महात्मसंसर्गवशादनेके
लोके प्रसिद्धिं लघवोऽप्यवापुः ।
'एर्वाड' कारागृहचत्वरस्थ-
श्चूतद्रुमस्तत्र निदर्शनं नः ॥ ५७

५४) अन्तःकरणप्रवृत्तिः = Inner voice.

श्रीरामरामेति जपन स भक्त्या
विमोच्य बन्धाद्भरतस्य भूमिम् ।
मुक्तिप्रदां तारकमन्त्रशक्तिं
प्रकाशयामास वशीकृतात्मा ॥ ५८

जिह्वा कृपाणेन विशीर्यमाणा
दृष्टा श्रुता वा न तु जिह्वया सः ।
अहो कृपाणः कृपणो नृपाणां
तज्जिह्वया जर्जरतामनायि ॥ ५९

कौपीनधारी खलु वामनोऽय-
मित्येवमन्यैरवधारितः प्राक् ।
यदात्मनो विक्रममभ्यदर्शयत्
तदा महानित्यवधारितोऽभूत् ॥ ६०

स चक्रवर्ती मुकुटादृतेऽपि
स राजराजो वसुना विनापि ।
सर्वैर्नृपालैर्नृवरैश्च सर्वै-
रवन्द्यतैतस्य पदारविन्दम् ॥ ६१

स तन्तुवायोऽपि कृपावलोऽपि
दरिद्रनारायणसेवकोऽपि ।

५९) न तु जिह्वया सः = कृपाणो जिह्वया विशीर्यमाणः न दृष्टो नापि श्रुत इति भावः ॥

आसेदिवान् स्थानमशेषवन्द्यं
  महत्त्वहेतुर्न धनं कुलं वा ॥ ६२

स लब्धराज्यः सुमनाः समर्प्य
  कृतज्ञतामाङ्ग्लनराधिपाय ।
उपादिशत् प्रेमभराभिनुन्नः
  कर्तव्यमर्थं प्रति भारतीयान् ॥ ६३

वेदैरशेषैरखिलैः पुराणैः
  शास्त्रैश्च सर्वैरुपदिष्टमर्थम् ।
विचार्य विज्ञाय च तत्त्वदृष्ट्या
  सनातनं धर्मपथं श्रयध्वम् ॥ ६४

परस्परं भावनया भवन्तः
  परोपकारे निरता भवन्तु ।
श्रेयांसि सर्वाण्यधिगत्य सर्वे
  लोके समुत्कर्षमवाप्नुवन्तु ॥ ६५

जनेषु सर्वेषु समानभावः
  प्रेमार्द्रता सोदरभावना च ।
एतानि देशाभ्युदयस्य बीजा-
  न्यासेतुशीताचलमावपन्तु ॥ ६६

स्वकीयविद्यां परिशीलयन्तः
  प्रीत्याऽन्यदीयामपि लालयन्तः ।

सम्भावयन्तश्च परस्परेषा-
मन्योन्यमैत्रीमभिवर्धयन्तु ॥ ६७

वर्णेषु सर्वेष्वपि सौहृदय्यं
मतेषु सर्वेष्वपि सामरस्यम् ।
स्त्रीपुंसवर्गेष्वपि साम्यभावः
समाद्रियन्तामिह भारतोर्व्याम् ॥ ६८

हिन्दीं विधत्ताखिलराष्ट्रभाषां
स्वमातृभाषामपि चाद्रियध्वम् ।
गीर्वाणवाण्यामुपदिष्टमर्थ-
मष्टासु दिक्षु प्रकटीकुरुध्वम् ॥ ६९

सुरालयं व्यत्ययतो गृहीत्वा
भ्रमेण मा गच्छत मद्यगेहम् ।
तं वस्तुतो देवगृहं विदित्वा
तत्र प्रवेशं कुरुतात्मशुद्ध्यै ॥ ७०

अस्पृश्यता नाम जरत्पिशाची
चिरादिदं भारतमावसन्ती ।
उच्चाट्यतामुच्चपदाभिकामैः
प्रत्यूहयन्ती शुभकर्ममार्गम् ॥ ७१

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७०) सुरालयः = देवालयः, मद्यगृहं च ॥

७१) प्रत्यूहयन्ती = विघातयन्ती ॥

नाडम्बरैरन्यविडम्बनैर्वा
देशः समुच्छ्रायमुपैति जातु ।
किन्त्वात्मसंस्कारविलुप्तदोषो
निरस्तनास्तिक्यमतिश्चकास्ति ॥ ७२

पाश्चात्यदेशीयपरिष्कृतिर्या
विज्ञानमात्राधिगतप्रतिष्ठा ।
भजन्तु तां ज्ञानमयूखमृष्टां
लोकस्य भव्याय भवेत्तदा सा ॥ ७३

गाः पालयन्तः कृषिमित्कृषन्तो
गृहे गृहे तन्तुचयान् वयन्तः ।
स्वदेशशिल्पानि च शीलयन्तो
ग्रामान् रमावासभुवः कुरुध्वम् ॥ ७४

सर्वेऽपि विद्याधरतामुपेत्य
प्रकाश्य लोके निजसौमनस्यम् ।
स्वीयं बुधत्वं च भुवि प्रसार्य
भूलोकमेनं कुरुत द्युलोकम् ॥ ७५

७२) अन्यविडम्बनम् = इतरानुकरणम् ॥

७३) विज्ञानम् = शिल्पशास्त्रपरिज्ञानम् ॥

७४) कृषिमित् कृषस्व = अक्षैर्मा दीव्यः कृषिमित्कृषस्वेति-वेदवचनमनुसन्धेयम् ॥

७५) विद्याधराः = देवयोनिविशेषाः, विद्यावन्तश्च । सौमनस्यम् - देवत्वम्, सुहृदयत्वं च । बुधत्वम् = देवत्वम्, धीमत्त्वं च ॥

इत्येवमाद्यैरुपदेशवाक्यैः
सम्बोध्य सर्वानपि भारतीयान् ।
हिन्दूमुसल्मानजनेषु सख्यं
मुख्यं स विज्ञाय तदुन्मुखोऽभूत् ॥ ७६

यावन्न रागं विमतानुगेषु
वचोऽमृतैरङ्कुरितं व्यधत्त ।
तावद्यमस्येव भटः सटोप-
स्तदन्तिकं कश्चिदुपाजगाम ॥ ७७

कृतान्यकर्मा त्वरितं महात्मा
सायन्तनं प्रार्थनमाचरिष्यन् ।
यदा मुदा चत्वरभूमिमागात्
तदा रवः प्रादुरभूत् कठारः ॥ ७८

तं ध्वानमीशेन कृतं महात्मा
प्रस्थानघण्टारवमाकलय्य ।
सीतापतेः पावनमङ्घ्रियुग्मं
नमन्निव क्षोणितले पपात ॥ ७९

हाहामुखस्तत्र महाजनौघः
किमेतदित्याकुलमीक्षमाणः ।
अग्न्यस्त्रपोत्कारमपश्यदग्रे
सगर्वदर्वीकरवत्करालम् ॥ ८०

८०) दर्वीकरः = सर्पः ॥

त्वय्यम्ब भूयो मम जन्म भूया-
दितीव धात्रीमुपगूहमानः ।
श्रीराम रामेति गिरन् विशोकः
शोकाम्बुधौ लोकममज्जयत् सः ॥ ८१

धन्या वयं मान्यवरेण येन
येनावनिः प्राप नवं प्रकाशम् ।
कालोऽप्ययं येन कृतः कृतार्थः
सोऽयं त्विषां धाम गतोऽस्तमर्कः ॥ ८२

पौरस्त्यदेशाधिगतात्मजन्मा
जगत्प्रबोधं जनयन् समन्तात् ।
सम्प्रेरयन् कर्मसु जीवलोकं
तेजोनिधिर्हन्त! गतोऽस्तमर्कः ॥ ८३

तस्मिन् प्रमीते भुवनैकबन्धौ
जनप्रवाहाः परितः समेताः ।
पुष्पाणि बाष्पैः कलुषीकृतानि
समर्पयन्ति स्म वपुष्यमुष्य ॥ ८४

बाला युवानः स्थविराः स्त्रियश्च
विस्मृत्य सर्वे मतधर्मभेदान् ।
समागतास्तत्र समेऽपि लोकाः
शोकादमुञ्चन् सममश्रुधाराम् ॥ ८५

८१) धात्री = माता भूमिश्च ॥ ८४) प्रमीतः = मृतः ॥

महात्मनो वह्निशरेण वेधो
लोकेऽखिलस्याजनि वज्रपातः ।
तस्मिन्नुदन्ते प्रसृते दुरन्ते
झटित्यचालीदचलाऽखिलाऽपि ॥ ८६

तस्मिन् दिने क्वापि न हासवार्ता
नचापि लोके क्वचिदुत्सवोऽभूत् ।
सर्वत्र सम्भ्रान्तिजुषां जनानां
कोलाहलः केवलमाविरासीत् ॥ ८७

अहो महान् भारतभाग्यराशि-
राशीविषो राजकदुर्नयस्य ।
अकिञ्चनानामुदयाचलोऽसा-
वस्ताचलः काञ्चनगर्वभाजाम् ॥ ८८

धीमानहिंसासमरप्रवीरः
सत्याग्रही सत्पथसञ्चरिष्णुः ।
स्वराज्यसङ्ग्रामभटाग्रयायी
राष्ट्रप्रतिष्ठाजनको जयाढ्यः ॥ ८९

सिंहासनोद्वर्तनचण्डवात-
स्तमश्चयोच्चाटनतिग्मभानुः ।
निर्जीवनाप्यायनवारिवाहः
प्रत्नप्रपञ्चाहितनूत्नसृष्टिः ॥ ९०

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९०) तिग्मभानुः = सूर्यः ॥

जगन्महापोतपथप्रदीपः
प्रभञ्जनो भूमिपतिद्रुमाणाम् ।
दवानलो दोषसरीसृपाणां
कल्पान्तकालः कपटोच्चयस्य ॥ ९१

वाचस्पतिर्वागमृताभिवृष्टौ
महर्षिरच्छज्ञपथानुवृत्तौ ।
अहो जगज्ज्योतिरभूद्विलीन-
मित्येवमुच्चैर्व्यलपज्जनौघः ॥ ९२

तद्वार्तया दुर्भरतापभाजां
सबाष्पकण्ठं रुदतां जनानाम् ।
कियन्ति वाऽश्रूण्यपतन् धराया-
मितीममर्थं वसुधैव वेत्ति ॥ ९३

तत्पादसेवामकरोच्चिरं या
सा पादुका शोकभराभिभूता ।
दृष्ट्वेव तस्याग्निशरेण वेधं
क्वचित् तिरोऽभूत्कतिचिद्दिनानि ॥ ९४

महात्मनो हस्ततले गृहीतो
दण्डोऽपि दान्तश्चिरसेवनेन ।
अग्न्यस्त्रमोक्तारमताडयित्वा
स्वयं क्षितौ मूर्च्छितवत्पपात ॥ ९५

९१) पोतः = महानौका ॥

अग्न्यस्त्रमोक्तर्यपि रक्तभावं
व्यक्तं वितन्वन्निव मुक्तरोषः ।
रक्तस्य बिन्दून् कतिचित्पृथिव्या-
मपातयत् तस्य हृदब्जकोशः ॥ ९६

ततो महात्मन्यपनीयमाने
सङ्ख्यातिगैः सम्मिलितैर्जनौघैः ।
को वेत्ति का स्यादधिका विसृष्टा
किं पुष्पवृष्टिः किमु बाष्पवृष्टिः ॥ ९७

पुरैव पुण्यो यमुनाप्रवाहः
संस्पर्शमात्रेण विधूतपापः ।
सम्प्रत्यमुष्याखिलपावनस्य
संसर्गतः पुण्यतरीकृतोऽभूत् ॥ ९८

चितां महात्मन्यधिरोप्यमाणे
चिन्तां परामारुरुहुर्जनौघाः ।
सोऽपश्यदन्यादृशमात्मतेज-
स्ते त्वन्धकारागममन्वभूवन् ॥ ९९

अस्वप्नतामेत्य वितत्य चक्षुः
कृत्यानि कृत्वा जगतो हिताय ।

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१००) अस्वप्नता= देवत्वम्, निर्निद्रत्वं च । वितत्य चक्षु-रित्यादयो विशेषाः देवगतत्वेनापि द्रष्टव्याः ॥

वाचां पतिः सम्प्रति मुक्तदेहो
विधेर्नियोगादमरत्वमागात् ॥ १००

महात्मनस्तस्य वियोगमेनं
लोकस्य तेजःऽस्तमयं ब्रुवाणः ।
भास्वानमज्जद्यमुनातटिन्यां
मित्रानुरूपं प्रकटय्य रागम् ॥ १०१

शान्ते जनौघे तमसि प्रवृद्धे
मन्द्रं स्वनन्ती यमुना स्रवन्ती ।
एकाकिनी तद्विरहासहिष्णु-
र्मुक्तार्तनादेव रुरोद नक्तम् ॥ १०२

सुभाषितोद्भासितसर्वलोको
यो लोकशान्त्यै बहुधाऽयतिष्ट ।
लोकोऽद्य लोकान्तरवर्त्मभाज-
स्तस्यात्मनः शान्तिमिह ब्रवीति ॥ १०३

तदीयभस्मार्पितशक्तियुक्तं
संसेव्यमानं महताऽऽदरेण ।
मन्ये, धरित्रीमुपतापभाज-
मुल्लाघयेत्तद्भस्मभयं व्यपोह्य ॥ १०४

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१०१) मित्रानुरूपम् = सुहृदनुरूपम्, सूर्यानुरूपं च । रागः = स्नेहः, रक्तवर्णश्च । महात्मनो मरणे सति मित्रभूतः सूर्यः स्नानार्थं तटिनीमवतीर्ण इत्यपि ध्वन्यते ॥

१०२) स्रवन्ती = नदी ॥

अगात् स लोकान्तरमात्मतेजो
निधाय सर्वेषु जनेषु लोके ।
एकः स यल्लोकहिताय चक्रे
विधीयतां तन्निखिलैर्जनौघैः ॥ १०५

यथा जनो बोधयतेऽतिदूरा-
दाकाशवाण्या स्वविवक्षितं नः ।
तथेश्वरो दूरभुवि स्थितोऽस्मा-
नुपादिशद्गान्धिमुखेन तत्वम् ॥ १०६

महात्मनस्तस्य महोपदेशं
सभाजयन्तः सततं स्मरन्तः ।
तद्दर्शितेनैव पथा व्रजन्तो
लोकाः समस्ताः सुखिनो भवन्तु ॥ १०७

हरिरिव पुरुषाणामुत्तमश्चक्रपाणि-
हर इव जितकामो योगिनामग्रगण्यः ।
विधिरिव विबुधाग्र्यः सत्यलोकाधिनेता
जयतु जगति गान्धिर्व्यासर्गातप्रभावः ॥ १०८

१०६) आकाशवाणी = Radio.

१०८) चक्रपाणिः = सुदर्शनपाणिः, तन्तुचक्रपाणिश्च । एव-
मितराण्यपि विशेषणान्युभयपरतया द्रष्टव्यानि ॥

Translation of Verses.

1. Mahatma Gandhi is a man of noble and heroic deeds. All earth rings with his praise. His thought, word and deed are of one mould. Verily he is the highest among the high-souled men.

2. He beholds the world covered with darkness. A great pity seizes him. Like the thousand-rayed sun, he with the flaming light of his soul, cleaves the darkness around.

3. He sees the forlorn oppressed by the insolent might. He strives to make the world walk in righteousness. Through utter self-denial the compassionate one dedicates himself to the service of all.

4. He delights in the welfare of mankind: he sacrifices everything. His entire wealth on earth consists in a pilgrim's staff and a pair of sandals: and nothing else.

5. Thus he wedded poverty: and became the refuge of the lowly and the distressed. A man of mighty vision, he preached the path of virtue to men bloated with the pride of pelf.

6. Oh men! what do you gain from your hatred born of self-love? The *creation* belongs to the *creator*. It is neither yours nor ours.

7. Self-love is a poisoned shaft. Hatred is the seed of all sorrows. Steer clear of these two deadly foes and enter upon the friendly path of love.

8. Drink at the springs of love: therein dwells man's happiness. Shun hatred; for it is a smouldering fire that soon makes the world a heap of ashes and cinders.

9. All men have sprung from the loin of one creator. They are all brothers: and, as the rightful heirs, all are entitled to inherit alike His vast estate.

10. There is no rule of master and serf even in the lower order of creation: why the narrow vision of inequality among men of the same stock?

11. In the world of equal creation we hold to scorn the state of the ruler and the ruled. Even the throne bedecked by images of lions, becomes the object of dread.

12. Do you kings aspire unto a kingdom? Then ring in Rama's rule of yore; for in Rama

they beheld not a haughty sovereign but a humble servant of his subjects.

13. At duty's call Rama exiled even his beloved: and protected his subjects as if they were his children. Can you not banish evil desires that like demons mutiny in your heart?

14. Can ever wiles grace state-craft? Can ever tyranny merit people's praise? Why then whet weapons of war for the ruin of your brethren?

15. Oh Kings! I proclaim unto you a wholesome truth "Let your spears and swords return to their sheaths and scabbards and your hearts overflow with love for all: herein lies your weal."

16. Avert your gaze from designs of war and shield your people from distress. Why revel in the law of the jungle and turn the world of men into a wilderness of beasts?

17. Fly from thoughts of violence and embrace the rule of non-violence; for it will, like the divine cow, fulfil your longings infinite. What cannot be achieved by violence can easily be effected by non-violence.

18. All the sciences and all the terms echo with the one voice that the Fundamental Truth is the lord Rama. It is He who is sung differently by diverse seers.

19. Just as the rain-fed streams flow into the sea, the many-tongued chants of prayer swell in one harmony to the supreme one.

20. When such is the final truth, why then this venom of hatred among men of different creeds? Lay therefore the axe at the root of warring creeds.

21. The world's Protector is the very soul of truth. He always delights in truth. Avoid guile and fraud and cling to truth: this is the way to win the grace of the Lord who is free from Maya.

22. Monarchs falsely worship the goddess of treachery and revel in deceiving the people; but they in their turn become the victims of their own guile on account of their evil-intentioned doggedness.

23. Thus this man of mighty soul makes the earth overflow with the flood of his sage counsel; and the world of men, purged of its pride and love of self, became his disciples.

24. Thus this kokil warbles forth his sweet notes from the bough of the mighty tree of Ind and fills the world of the cruel and the gentle alike with delight.

25. At the respectful call of the King's Council, he graced the assembly held in London to carve out our freedom. There he made a marvellous speech which was heard with wonder and admiration.

26. He gladdens the world with the honey drops of his sermons; it never grows satiate but hungers for them ever more.

27. To translate his nectarine precept into personal examples, the Mahatma adopting the new cult of non-violence launched on the fight for freedom.

28. Addressing the denizens of Bharata-varsha as a king his subjects under his protection, the Mahatma said, "Our land over-run by foreign hordes looks like a beast-infested wild.

29. Treating the sons of the soil with contempt the English rulers bid us wear the badge of slavery. Through Machiavellian tactics they rule now insulting, now cajoling.

30. Like children baited with toys we are deceived by the jugglery of their state-craft. The result is that our land of plenty does not yield sufficient for the life of its people.

31. Through pillage and plunder they have built their fortune on our ruin. How can the land

so afflicted, be neglected by patriots whose only wealth is their self-respect.

32. Lying enchained in their state-craft our country has to be liberated by some means. As we are without war weapons, we cannot regain freedom on the battle-field.

33. When the matter stands thus what are we to do, how are we to secure self-rule? There is no need to despair, for there is an easy lovely path to attain freedom.

34. Let us take refuge in the spinning wheel and spin. That is the only weapon for us without the usual war weapons. Just as Drupada's daughter was saved from Dussasana our land would be saved by it from the misrule of the English.

35. Adopt non-co-operation. Resign all Government jobs. Give up all titles. Boycott all foreign goods.

36. Abandon drink which destroys both money and mind. Make salt from sea-water. Be the royal guests at the prison-house of the land.

37. Do not pay the taxes. Break all the laws. Welcome their raining blows with folded hands and never exhibit your muscular forces.

38. Let women, men, the young and the old, the followers of the Cross and the Crescent all

plunge into the bloodless war, for such collective group force can never be stemmed.

39. The issue of a cruel hideous battle based on violence trembles in the balance, but sure victory will crown our peaceful war of non-violence.

40. Harbour not any ill will against the English. They deserve our good will. But it is highly improper that they should rule over us who are fit to rule the whole world.

41. Embark, therefore, collectively on the many-sided war of non-violence. A noble act done along the path of truth and virtue will certainly bear fruit. Do not entertain the least doubt.

42. The patriot warriors awakened by his clarion call from sleep and having drunk deep the nectar of his counsel and finally with kindled enthusiasm got ready for the festive fight.

43. Throwing themselves into the thick of the fight as directed by him they were scourged and broken, but with smiling faces the heroes rushed on in countless hosts to the prison bars.

44. Having converted the whole country into one huge battle-field, they, firm in their mind,

marched up and down the battle-field shooting the deadly arrows of their fiery words.

45. At the unjust command of the state the royal slaves of the land showered their cruel blows on the patriots but the blows were taken as the auspicious sounds of drums indicative of the attainment of self-rule of the country.

46. In this novel strife they beheld the utter helplessness of their arms and their armies. The slaves of the state became baffled and perplexed in the extreme and lost their mental balance.

47. The fight went on for several years, they showering the shafts of protest and appeal in a dignified way. The officers of the state having been chastened and subdued, finally decided to crown the land with liberty.

48. The English became the ardent admirers and disciples of this world teacher and laid at his feet the gift of freedom, as the fee due to the preceptor.

49. The Goddess of freedom attracted by Mahatma's unique and noble qualities voluntarily embraced the people of this land who neither struck a blow nor received any on the fierce battle-field.

50. He had no weapon to wield, he wore but a loin-cloth, a humble cottage was his home; a sweet smile ever lit up his face: the Gita was the staff of his life; nevertheless he set at naught the might of the alien rule.

51. He has taught the world steeped in violence the never-failing might of the novel weapon of non-violence. All the pointed and sharp instruments of war would surely become blunt and unavailing before it.

52. By the magic spell of his word he has thrown into the shade, the hideous force of the atom bomb: verily this man of far-reaching renown has revealed the unsurpassing splendour of his soul.

53. In the fierce combat between the pen and the sword the pen has proved the victor. He skilled in speech, has taught the mad worshippers of war this superior and precious truth.

54. Passionately adopting truth, walking in the path of rectitude and ever speaking straight the Mahatma always depended on his inner voice and did his diverse duties.

55. He could neither be seduced by alluring words nor driven back by the wild vocal and physical threats. He stuck firmly to his path of truth and justice and never deviated from it even by a pin point.

56. Whenever the Mahatma went on a fast for the fulfilment of a cherished object, the whole earth trembled as if rocked by violent gusts of cosmic wind.

57. On account of sheer association with this great man even the insignificant became well known in the world. Has not the obscure Mango Tree in the court-yard of the **Yarvada** prison become world-famous ?

58. With the ceaseless fervent chant of the holy name of Sri Rama he has freed the land of Bharata from bondage: he who has subdued his self has taught men to find in it the fitting agent for securing final liberation.

59. We have heard and seen the sword shearing the tongue but not the tongue cleaving the sword: lo! we find the base sword of monarchies shivered to pieces by the tongue of Mahatma.

60. This naked fakir, as others once dubbed him, was held in utter scorn before: but when the heroic and majestic stature of his soul rose high in the world, they at once saw in him the greatest among mankind.

61. He had no crown to wear; yet he was an emperor; he had no wealth to boast of; yet he was the king of kings (kubera). All the nobles and kings fell at his feet.

62. He was a weaver at the loom, a tiller

of the soil and a servant of the lowliest and the lost, yet he attained a proud position which commanded the homage of all. It is neither wealth nor birth that determines one's greatness,

63. Having secured freedom, the Mahatma, pure of heart, offered his gratitude to the British Sovereign. To the people of his country, whom he dearly loved, he taught their future duties and life's plan.

64. Make a critical study of Vedas, Puranas and Sastras, and understand the truths contained in them and follow the path of ancient Dharma existing from time immemorial.

65. Let mutual affection prevail. Let men delight in the services of others. Let them attain all the graces of life and stand at the vanguard of the Nations.

66, Equality among men, love and brotherly feeling—these are the seeds of the nation's progress and prosperity. Sow them all over the land from the snow-capped Himalayas to the far sea-fringed Sethu. (Rama's Bridge).

67. Let the indigenous arts and sciences be developed and encouraged. Let the learning of others be studied as well with affectionate care. Duly honouring one another, let them intensify mutual love and regard.

68. Let peace and good-will reign among

the different castes and communities. Let harmony prevail among warring creeds and systems of thought. Let equal power and opportunities be granted to men and women. Let these be adopted in our land.

69. Let Hindi be made the language of the whole country. Respect your mother-tongue as well. Let all the truths enshrined in Sanskrit language and lore be proclaimed from pole to pole.

70. Mistake not the term *Suralaya* to mean house of wine and do not proceed to the tavern. Realise its true meaning as House of the Gods and then enter temples for self-purification.

71. Let the old demoness of untouchabilitiy which has long been haunting our land be exorcized by you that aspire unto greatness, for she is a stumbling-block in the path of our good and auspicious actions.

72. Neither vain display nor blind imitation leads to a nation's greatness; having dispelled the darkness, ignorance and evil by radiant light of knowledge, the country shines, after repudiation of atheistic tendencies.

73. Let the material civilization of the west built solely on science be mellowed through the spiritual vision of the east; for in the happy union of the two lies the welfare of the world.

74. Protecting cows, tilling the soil, spinning threads in every home and practising the different indigenous arts and crafts, transform the villages into abodes of the Lord of the goddess of wealth.

75. Let us all be children of light and learning. Let love and goodwill be spread among men. Let the light of knowledge be radiated all over the world. Let us ring in the Kingdom of God on earth.

76, Thus he spoke to the sons of the soil his words of counsel. He then entered upon the sacred mission of weaving a bond of unity between the Moslems and the Hindus, realising its indispensableness.

77 Scarcely had he begun to plant love and amity among men of conflicting faiths, when there appeared on the scene a fierce figure, a veritable messenger of the god of death.

78. When the Mahatma, having finished some other important work, walked smilingly towards the dais for conducting evening prayers there occurred a tremendous report.

79. He recognized in the fatal sound the chime of the lord calling unto him from beyond. He lay on the ground as if prostrating himself at the feet of the Lord of Seetha (Sri Rama).

80. Amazement seized the crowd. There

was a chorus of loud voices. There stood before the surging people a man with a fatal weapon in his hand. He seemed to wake in them the image of a wild and furious serpent.

81. The Mahatma clasped mother earth as though praying to be born again in his beloved land. With the chant of the holy name of Rama on his lips, he peacefully closed his eyes plunging the world in a sea of sorrow.

82. Alas! The sun, the abode of light, has now set—the glorious sun, from whom we derived lucky life, the Earth a new brilliance and by whom time itself found fulfilment.

83. Alas! The sun, the abode of light has now set—the sun that rises in the east, wakes up all creation and directs human beings in dynamic daily action.

84. He was an unrivalled guide and friend of the world. At his death, there streamed forth a throng of people from all corners. They rained on him their tear-bedewed flowers as their last offering to the departed soul.

85. Children, women, the old and the young gathered around him sinking all their differences of caste and creed: from the grief-stricken people there welled forth one ceaseless flood of tears.

86. The shooting of the Mahatma by means of a pistol came upon the world as a veritable

thunderbolt. When the news caught the ears of the people, the whole Earth (though looking static) actually trembled in a terrible manner.

87. On that fatal Day, there was nowhere any trace of laughter, nor were anywhere in the world any festivities, but here, there and everywhere, there arose an afflicted tumult among the people dazed and bewildered.

88. He was like a mount in the East heralding the dawn of prosperity to the poor, and like a mountain in the west indicating the downfall of the haughty rich.

89. He was the very mine of wisdom. He was an undaunted soldier of Non-violence who clung to truth. He walked in the path of righteousness. He was the captain of the heroes of the fight for freedom, and the father of the nation; who always knew only victory.

90. He was the great whirlwind that made thrones totter and tumble down, He was the resplendent sun that chased away the massive layers of darkness of the world. He was the rain-laden cloud to the parched-up earth. Thus he has created a new heaven and a new earth out of the mouldering past.

91. He was the unfailing light that guided the voyaging world. He was the fierce tempest that swept off the proud and tall trees of kings.

He was the wild fire to the whole serpent-brood of evil. He was the deluge that destroyed the world of deceit.

92. In showering the nectar of words, he was verily Jupiter. He was a great sage that trod the straight and difficult path of truth. Alas! the great light of the world has been extinguished. Thus wept and bewailed the whole universe.

93. When the shocking tidings reached their ears, overwhelmed by sorrow, they wept and wept in tear-choked voice. Mother earth alone could rockon the unnumbered tears of the throng, that fell on the ground.

94. One of the sandals, unwearied in his service, was for a few days, nowhere to be seen. Perchance it had hid itself for sheer grief at the ghastly deed.

95. The staff that had long ministered unto him, and thus grown chastened, returned not the blow to the culprit, but fell on the ground as if stunned and silenced by grief.

96. The Mahatma's heart shed on the ground a few drops of blood as if to show that he entertained no malice but only love (symbolised by red colour) towards the person who had shot him.

97. When the Mahatma's earthly remains were being removed, the magnificent and count-

less multitude shed tears and scattered flowers. Can anyone tell which was more and which was less—whether the shower of flowers or the shower of tears?

98. The sacred waters of the Yamuna that sanctify people by mere touch, now flow still more sacred on account of contact with the holy departed saint.

99. When he was laid on the funeral pyre, the crowd was lifted by mounting grief and anguish. He melted into the light above; the crowd sank into the gloom of despair.

100. Having fulfilled the heaven to appointed mission, the sleepless soul that had kept anxious watch over the nation's welfare became one with the Immortals, having shuffled off the mortal coil.

101. Proclaiming as it were that the disappearance of the Mahatma is extinguishment of the light of the world, the sun, ruddy in grief, sank beneath the waters of the Yamuna.

102. The crowd melted: darkness had set in: and at the dead hour of the night there was heard the vast rush of the waters. One could hear in it her loud and lonely lament over the departed hero.

103. He had striven hard for the world's lasting peace through sweet morals and the light

of his wisdom. He was on his last journey to the unknown. The world in return deeply prayed for his eternal peace.

104. His ashes, potent and powerful were scattered over the whole earth. It is believed that contact with ashes would cure the world of all its ills without the application of any weapons.

105. He has left, in every one of us the spark of his sacred flame. Therefore, what the Mahatma did single-handed will now have to be accomplished by one and all.

106. Just as a person communicates his ideas from afar through the Radio, the Lord in distant Heaven has taught us the truth through the Mahatma.

107. May the world revere and remember his great message. May the world walk in his path. May finally the world live in peace and happiness.

108. He recalls Vishnu; for he is the greatest among men wielding the chakra. He wakes in us the image of Hara; for he is the foremost among men who have slain their passions. He stirs in us the vision of Brahma; for he is the wisest among men that guide the world of truth. He shines brightest cradled in the immortal song of Vyasa.

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